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The Orthodox Herald

Celebrating our 42nd year

Vol. 42 No. 11 **ISSUE 502** **MARCH 1994** **35¢ Per Copy**

LAX ABOUT LENT

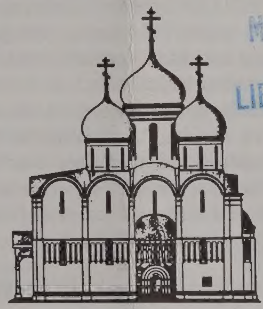
Great Lent starts on March 14 this year. What will this mean to you? We know that churches do not have the same hold on their members as it did a half century ago. The Orthodox Church is no exception. Our Church prescribes a rigid Great Lent, and because it is widely misunderstood, many otherwise good Orthodox are lax about observing Lent or completely ignore many of its rules and guidelines. Protestants completely disregarded Lent, especially fasting and other external forms of penance. We took note that in the past few years, many Protestant Churches now make mention of Lent and some have special services listed in the paper. The Roman Catholics, on the other hand, have relaxed their rules considerably, leaving it almost up to the individual to observe it as he will. The Orthodox Church, it must be stated, has not changed its attitude or regulations on Lent. The Orthodox Church prays that its members will set the standard for the observance of Great Lent and not be influenced by the members of the Protestant or Roman Catholic Churches.

The Orthodox Church lays much emphasis on the spiritual aspect of Lent in fact it considers it paramount in the proper observance of Lent. All other usages are aids more than anything else and are considered as means to an end.

The Church sets the ideal and urges its faithful to try to reach it. A person is not judged only by outward compliance or to what level he has achieved this ideal, but rather how hard he tries and how sincere he was under the circumstances of his life and the talents and capacity given him by God.

There is a reason why the Orthodox Church emphasizes the parable of the Publican and Pharisee just before Great Lent begins. It is to serve as a guide for us. Above all, the Church asks that Lent be observed without fanfare, modestly and with the ultimate aim of deepening our spiritual life and help us get closer

Continued on Page 66, Col. 3



Успенский собор
в Московском Кремле

M	T	W	T	F	S	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

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9
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4

МАРТ
MARCH

The church pictured above is Uspensky (Dormition or Assumption) Cathedral, located in the Kremlin in Moscow. The calendar was published in Russia and uses the format as it is printed there and in much of Europe. Sunday is printed as the seventh day rather than the first day of the week, according to the Biblical reading in Genesis 2:2,3: "And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. Then God blessed the seventh day and sanctified it, because in it He rested from all His work..."

March was the beginning of the legal year as late as 1752 in what is now the U.S. The year started with the Annunciation because it was a logical beginning with the announcing that "because of His love of mankind God would come on earth."

March is named in honor of Mars. In Slavic nations it is also known as Berezozel because the much loved birch trees start to bud during this time as they are warmed by the spring sun.

ANGELS

There is much interest being shown in angels. Both **Newsweek** and **Time**

Continued on Page 64, Col. 2

WEEKENDS OF MARCH

The Great Fast starts on March 14 for Orthodox. The two Sundays prior to this date are known as Meatfast or Final Judgment Sunday and Cheesefast or Forgiveness Sunday. The two Sundays following this date are known as the Sunday of Orthodoxy and Gregory Palamas Sunday.

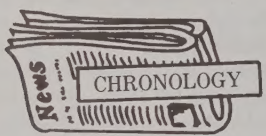
March 5 and 26 are Soul or Ancestors Saturdays. These Saturdays are given these names because, following the Divine Liturgy on these Saturdays, a special memorial-commemorative service is held, at which time the priest reads all the names from the lists or diptichs, which we have given him, which contain the names of all our deceased forefathers, parents and relatives for whom the time of repentance is passed and who can now only obtain the mercy of God through the prayers of us, the living. An added concern on the Soul Saturday, which comes before Meatfast or Final Judgment Day, are the souls of the many faithful who may have died at sea, in the battlefields or in the wilderness; and the many who have died without any liturgical prayers. The Fathers of the Church, in their love for mankind, instituted a general funeral service, which is served for all faithful who are awaiting the Final Judgment.

The Sunday's teachings are also very specific. **Meatfast or the Last Judgment Sunday** falls on March 6. The readings from the Epistle 1 Cor 8:8-13 and the Gospel Matthew 25:31-46 both give us specific instructions. The services for this day are interwoven with fear of eternal damnation, and a firm resolution to repentance or reform our ways. At the Vespers we read: "Oh, the terrible hour, on the dreadful day when the Judge will sit upon His throne of fear; when the books will be opened, and sinners will be rebuked for their evil deeds; when the secrets of darkness will be revealed, and angels (messengers) will go out to assemble all nations.

Come, you kings and princes, you

Continued on Page 63, Col. 1

THE ORTHODOX HERALD
(USPS 600-140)
(ISSN 0744-1495)
Published monthly by
The Orthodox Herald, Inc.
Transjurisdictional Publication
Special non-profit rate
Entered as Second-Class Mail at
Hunlock Creek, PA 18621 and Mahanoy
City, PA 17948 an additional mailing office.
Founders and Editors: V. Rev. W. Basil
Stroyen, M.A., Ph.D., D.D. and Nina Bohush
Stroyen, R.N., D.D., D. Litt
Phone 717-256-7232
Annual Subscription $5.00 a year.
$9.00 for two years.
Packet Plan Rate on Request
Address all correspondence to:
P.O. Box 9
Hunlock Creek, PA 18621
Contributions are tax deductible
Published since 1952



March 1994

A HERITAGE TOUR to Poland, Slovakia and the Ukraine will take place from Sept. 5 to 16. The all-inclusive price is $1850. For literature when it becomes available — write to us and ask to be placed on the list.

NURSES AND PHYSICIANS and others are needed to go with mission teams to Uganda, Kenya, Tanzania, Russia, Poland, Ukraine, and Mexico next June or July. The role of each team varies, and people with other capabilities are also needed. Call the Orthodox Mission Center at 1-904-829-5132 for info and applications.

ORTHODOX EDUCATION RESOURCE GUIDE lists bookstores and supplies of icon, books, articles for church, etc. Compiled by the Ukrainian Orthodox Education League, it is available from Gayle Woloschak, M.D., 899 S. Plymouth Ct., #303, Chicago, IL 60605.

THE CHERNOBYL tragedy occurred on 26 April 1986. Many people were killed and many still suffer the consequences. Special services have been prepared to acknowledge this day.

ADDITION. Last month's issue had an article on page 57 "Some Reasons Why Prayers Not Answered." In addition to the 4 reasons listed add: 5. When we lack mercy. In Proverbs 21:13 we read: "Whoever shuts his ears to the cry of the poor will also cry himself and not be heard."

6. When we do not fear the Lord. In Proverbs 1:28 we read: "Then they will call upon me, but I will not answer ... because they hate knowledge (of me) and did not choose the fear of the Lord."

IN BRITAIN a 1988 law requires that schools make Christianity the primary religion taught. Parents complain that Christianity is presented in such a way that fails to highlight its influence on modern society. In addition to diluting the essence of Christian tradition, a number of schools incorporate so many religious traditions from other faiths that none is presented fairly.

THE HISTORY AND SACRAMENTS of the Orthodox Church are now available on video. Filmed in many countries and available in five languages, the 5 videos are available from GO Telecom, 59 Schermerhorn St., Brooklyn, NY 11201-9272 or call 1-800-888-6835.

JURISDICTIONAL INFIGHTING is increasing in Ukraine. There are now three. FIRST: In September, Bishop Dimitri (Yarema) was elected to replace Patriarch Mystyslav as head of the Autocephalous Ukrainian Orthodox Church. With 800 parishes this church traces its origins to the independence of Ukraine after the Russian Revolution. SECOND: In October, Patriarch Volodymyr (Romanyuk) was installed as head of a branch, the Church, which broke from the Russian Orthodox Church, led by "Metropolitan Filaret." It is preferred by Leonid Kravchuk and has 1,500 parishes and is petitioning Patriarch Dimitrios for autocephaly. A THIRD group is led by Metropolitan Vladimir (Sobodan). It was granted autonomy by the Moscow Patriarchate. It is recognized by all canonical Orthodox Churches and has 5,500 parishes.

THE NINTH NATIONAL CONFERENCE of the Orthodox Christian Assoc. of Medicine, Psychology and Religion will be held in Jacksonville, FL. Much informational and research materials are available. For membership write to OCAMPR, P.O. Box 958, Cambridge, MA 02238 or call (617) 731-3500.

A SUMMER INSTITUTE on Orthodox Spirituality will be held from August 5-7 in Canada. For info write: The Monastery of All Saints, 37323 Hawkins Rd., Dewdney, BC VOM 1HO, Canada.

ICONS IN BIBLICAL LIGHT is a series of videos available from Liturgical Arts Productions, 840 Cabot Court, Winter Park, FL 32792-2904.

VATRA CAMP had a special camp for seniors this summer. Write: P.O. Box 309, Grass Lake, MI 49240-0309 for info on camp this year.

THE AMERICAN INTERCULTURAL STUDENT EXCHANGE is looking for host families for high school students from Eastern Europe for the 1994-95 school year. The students speak English and are provided with medical insurance and spending money. Call 1-800-SIBLING for a free brochure.

THE ORTHODOX/ROMAN CATHOLIC CONSULTATION met on Oct. 28-30 in Brighton, MA. The name should be changed to Greek Orthodox/Roman Catholic Consultation.

CO-MISSION, a coalition of 60 Protestant churches and groups, is launching a $240 million effort to teach ethics courses in Russian public schools. The public schools in Russia already require 68 hours of Bible instruction during each school year.

NEWSWEEK carried an article on angels in which it was noted that "especially in the vibrant Orthodox liturgies, where the faithful join the heavenly host in singing the Lord's praises"...

When it seems hardest to pray we should pray the hardest.

God's love does not allow us to remain as we are. It is more than mere acceptance. It works and it forms, it carves out the image which God has intended. This is a lifelong process and sometimes a painful one since growth is connected with pain. God says: "I accept you as you are, but now the work of love begins. I need your cooperation."

•Weekends

slaves and free men, you sinners and just, you rich and poor Listen! for here comes the One Who shall judge the whole world. Who then shall dare to stand before His face while angels rise before Him, blaming men for evil deeds and thoughts and secret desires that come forth by night or by day? How frightful this hour!

O my soul, beware before the end, and cry out: 'O God, my God! Save me once again, for Thou alone are the merciful One!'"

Cheesefast or Forgiveness Sunday comes on March 13. It is the Sunday just before the Great Lent starts. These readings for this Sunday explain how we are to observe the Great Fast. They are discussed in Bible Study for this month. On the evening of this day, a special Vespers is sung. The priest changes from light-colored vestments to somber-colored ones. The music goes from the major to the minor chords and small bows are now replaced by full prostrations. The forty day pilgrimage has begun.

The first Sunday of Great Fast this year falls on March 20. It is usually called the **Sunday of Orthodoxy**, but a better name for it is the **Triumph of Orthodoxy.** Many Christians of the early Church went through many trials, hardships and persecutions for their belief in Jesus Christ. After the legalization of Christianity, the peace of the Church was troubled by problems within. Dangerous heresies, and new teachings not taught by Jesus and His apostles, were undermining the fundamental teachings of the true faith and the Church. Many of these heresies dealt with the understanding of the person of Jesus, the Mother of God and the Holy Ghost. This period of heresies ended with the heresy of Iconoclasm, which taught that the veneration of Holy Ikons is unlawful. After centuries, the heresies were resolved, identified and disputed, ikons were honorably restored. The ikons, which were a symbol of the disputes, were restored on February 19, 842. This was moved to the first Sunday in the Fast. So in cathedral parishes a special service is held, in which the Creed is recited and the deacon enumerates all the false doctrines which embattled the early church. Interestingly enough, many present day Christians hold to some of these doctrines. Unfortunately, in too many places, the Sunday has concentrated on the restoration of ikons and the heresies, which culminated in their outlawing, are forgotten or neglected. The lesson for us is that in this day of anything goes, it is good to be reminded that many gave their lives for the truth. The epistle reading brings us Hebrews 11:24-26,32-4 12:2 takes us up to the New Testament times, the study of heresies and the defenders of truth take us up to today as saints are being recognized even in this Bicentennial Year.

The last Sunday in March is dedicated to **St. Gregory Palamas**, who serves as an example to us. He reached the highest level of spirituality by his life of prayer and fasting.

The epistle reading for Hebrews 1:10-2:3 teaches more about angels and the angelic life. See article on Angels in this issue. St. Gregory is said to have led an angelic life.

There is so much richness in the Orthodox Church. It has been built up — developed over hundreds of centuries. It is now our responsibility to safeguard it and our inheritance to use for our benefit and that of others.

PRESS FUND

We wish that we could share the many letters thanking us for continuing to publish. The need for a paper like ours continues, perhaps, it is even more needed than it was when we first started publishing. More people live a distance from an Orthodox Church and many more are unable to attend church services because of poor health. The **"Herald"** is one of their few contacts with their faith. Helping us to continue publishing are: Mary Yuhas, Stefan Keklak, Evelyn Callas, Fr. Apostolos Georgiafentis, Aunt Anna Glovach, Mary Schwartz, Vera Hershey, Helen M. Harvey, Mr. and Mrs. Harry Boyko, Mary Kochmaruk, Anna Matechak, Ethel Watlock, Dorothy Burochonock, Mr. and Mrs. Edward Reta, Mary Marus, Olga Krasofsky, Charles R. Smith, **Helen Cudlic**, Anna Tymoczko, M. Obmascik, **Dorothy Demianovich**, John Peregrim, Walter Zachary, Betty Swizz, Theodore Thamel, OD, **Irene Allen**, Alexandra Spanovic, Anonymous, Sarah Jubinski. Elaine Kowalik in memory of her parents John and Mary Ondo, Steve and Lenora Evancho in memory of Fr. John Oleynik and for health of Katie Evancho and Claudia Sulin, Stephen Karas in memory of his wife Mildred who died on Sept. 11, 1993, Michael Bondarchuk in memory of his parents V. Rev. Averky and Matushka Bondarchuk, Stella Eskoff in memory of her sister Helen Eskoff Baburchak, Alexis and Nadine Penkoff in memory of Mr. and Mrs. Peter Hardy, Anette Milkovich in memory of her mother Matushka Dziama who died 2 years ago on January 26. Steve and Lenora Evancho in memory of their parents John and Anna Sulin and George and Helen Evancho.

WINTER GRACE

Happily we have come a long way in recognizing the many misconceptions and falsehoods about aging. But the writers of the Bible beat us by three thousand years!

We can read in Genesis 18:10-15 about Sarah. She is nearly ninety years old, well past menopause, when God announces she is to bear a child. Overhearing God's promise, Sarah laughs in disbelief. God playfully teases her when she denies it.

Sarah does give birth to Issac the next spring. Of course, physically giving birth in old age is a biblical miracle that only happens once. Although lately we hear of women who have given birth in their early sixties with scientific manipulation, still Issac's birth symbolizes the miracle of joy and happiness that can come to all of us at any age.

The point of the story is that old age need not and should not be a time of barrenness and decline. Rather, it should be a time in which to give birth to projects, ideas, plans, and adventures. We become idle and nonproductive only when we let ourselves believe that we can no longer contribute to the family, church, community, and world.

Idleness in our later years is dangerous. This is just the time when we need to include creative ventures into our lives. The world is waiting for us. If our health permits, we can travel and explore the physical world. Or we can explore the world of ideas and thoughts — theology, poetry, art, literature, philosophy, and music. The young and middle-age don't have exclusive rights to the realms of the spirit.

Older people have much to teach.

There is no better resource for understanding the past than those who have lived and formed this history.

God challenges Abraham and Sarah to remain active and creative, to begin a new phase in their lives, a phase that is the most important and fruitful of all in establishing God's kingdom. Ask yourself as you plan for the coming years: "What 'children' will I have now that I am older? What creative 'offspring' will I produce?"

THIS AND THAT

St. Nilus of Sinai, who lived in the 5th century, wrote to a man building a church: "Let the hand of the artist fill the church on both sides with icons ... that those who cannot read the Divine Scriptures, should by looking bring to mind the valiant deeds of those who served God with all sincerity, and be themselves incited to rival the glorious exploits, through which they exchanged earth for heaven."

Ikons serve as remarkable visual aids. One need only enter a church to see the vast panorama of Old and New Testament events, the entire life of Christ unfolded, the vital role of the Birthgiver of God the Theotokos, and then the vast Angelic Host and the Saints of God.

According to Luke 1:46,47 at the Annunciation "Mary said: 'My soul proclaims the greatness of the Lord, my spirit rejoices in God my Savior'." The notion of the "will of God" is often used as a bromide to dull the sense of pain and to cover the pangs of grief. The "will of God" is often bottled with the label: "To be taken whenever things get rough." This is really a misunderstanding of the will of God. The will of God is, in fact, our happiness. That's why God created us: to share divine life and love and happiness. It would be a serious misunderstanding if we were to exclusively associate the will of God only with suffering, loneliness and grief...

We begin the fast of forty days and if we pass through this properly, with fasting and with prayers, we hope to be able to attain to the holy day. For he who neglects to observe the fast for forty days, as one who rashly and impurely treads on holy things, cannot celebrate the Pascha/Easter festival. (St. Athanasius the Great)

Americans are said to have a McChurch mentality. They change parishes and even denominations with no more concern than changing supermarkets. They are looking for a religion that makes them feel good, that gives them peace of mind. What they don't want is a church that demands personal sacrifices or change in lifestyle.

One of the most lasting pleasures you can experience is the feeling that comes over you when you genuinely forgive an enemy — whether he knows it or not.

•Angels

magazines had articles on angels several months ago. Our daily paper devoted a whole page to angels and there were articles in other publications which we spotted on the magazine rack. Many reasons are being given for the interest in angels and like much in America commerce is catching on and supplying everything from angel playing cards to T-shirts.

"In this New Age a grass-roots revolution of the spirit has all sorts of people asking all sorts of questions about angels." What does the Orthodox Church teach us about angels?

On March 26/April 8 we commemorate the Synaxis of St. Gabriel the Archangel. Synaxis means a day on which people gather to honor saints or angels connected with a main Holy Day celebrated the previous day. The day before on March 25/April 7 we celebrate the Annunciation in which Archangel Gabriel took a prominent part, according to the gospel reading for this day: St. Luke 1:26-38. It tells us that Gabriel visited the Mother of God and told her that she would bear the Christ child. He appeared other times both in the Old and New Testament.

Angels are mentioned during the Divine Liturgy and at every sacramental service in the Orthodox Church. But who are they?

Angels are a misunderstood lot. While they are close to God, they are not the closest. This honor belongs to human beings. Angels comprise a form of existence which is purely spiritual. There is absolutely nothing material or physical about them, and although they may be described as having physical characteristics (six-winged, many-eyed) in one of the prayers said during the consecration of the Holy Gifts in the Divine Liturgy "We thank Thee for this Liturgy which Thou has found worthy to receive from our hands, even though there stand before Thee thousands of archangels, tens of thousands of angels (Daniel 7:10), Cherubim and Seraphim (Isaiah 6:2) six winged and many-eyed, who soar aloft on their wings, and who sing, cry out and proclaim the triumphant hymn, saying: Holy, Holy, Holy, Lord of hosts: heaven and earth are full of Thy glory, (Isaiah 6:3)...", this is simply a symbolic description of angels.

God created angels, yet they are not the fullest of created beings. They are only spiritual. Man is more fully expressive because he is both a bodily and a spiritual being. It is man who is created in the image and likeness of God. It is the human person, and not the angelic powers, who is the very center of creation. The human is the one to whom the creation is given.

Humans potentially possess all the angelic qualities. The opposite is not true. It is only in humans that both the spiritual and material realms of creation are united. This should be remembered during the Feast of the Annunciation which comes during Great Lent this year a time when the fallen angels, the demons, try to pull us away from God while we may be trying to become more God-like by observing rules of the Lent period.

How can we distinguish the ikon of the Archangel Gabriel from that of other angels. He is depicted with a branch from the Garden of Eden in his hand which was given to him by the Mother of God. Sometimes he holds a lantern with a burning candle in his right hand and in his left hand a mirror made of jasper. The lighted candle symbolizes that the Archangel Gabriel is an announcer — a messenger of the power of God and the salvation of mankind but the plans of God are hidden until they are fulfilled. After they take place, they are understood only by those who unceasingly look in the mirror where the Word of God is reflected as it should be in our souls.

ALASKA FUND

Helping this month to send copies of **The Orthodox Herald** to areas in America are: Olga Krasofsky, Mary Schwartz, Anna Corey, Helen Harvey, John Chura, Anna Matechak, Ethel Watlock, Michael Bondarchuk, Peter C. Nicholas, Anne Babey, M. Obmascik, Mr. and Mrs. Edward Reta.

REMEMBER THEM, O LORD

Among others we pray for the following clergy who died during the month of March. They encouraged us in our podvig of **The Orthodox Herald.** St. Nicholas (Velimirovich), Metropolitans Theophan (Noli) and Irenei (Bekish), Archbishop Vitaly (Maximenko), and the Fathers Michael Ugrin, Paul Jeromsky, John Gaydos, Luke Olchovy, Sergei Leporsky, Archimandrite Sebastian (Gyza).



EDITORS NOTES

We will be leading a **Heritage Tour** to the Lemko or Galician area of Poland, the Kosice and Svidnik area of Slovakia and the Uzhorod and Muchaveo Muchachevo region of Ukraine. The tour will revolve around the canonization of Fr. Maksym Sandowych, which will take place in Gorlice, Poland. We are planning to have much sightseeing, entertainment by Folk Groups, a mock wedding, a visit to a typical village and an opportunity to meet people native and even relatives in the areas. More will be added as time goes on. We plan to stay at the hotels, each hotel for several days making day trips. This will cut down on repacking and allow for rest if needed by some people. In anticipation of this trip, we are doing much research on the area which we will share in a few months with those who have requested information. As we can communicate freely in the native languages, it should make the trip go smoother. This tour will give those interested in the areas from where their forefathers came a rare opportunity, as most tours are planned to go to where tourism is encouraged. We hope that this will go to non-commercialized areas.

We are again broadcasting on radio. We can be heard on station WMXH on 750 AM every Sunday from 8:30 to 9 a.m. We are also preparing an hour program for Holy Friday and Saturday and a three-hour program for Holy Easter/Pascha. The programs will feature religious talk as well as music by the best choirs in the world. We obtained many of these treasures while we were stationed in Europe for over four years. At this time we are deliberating whether to make the programs available on cassettes. The Sunday radio programs have been broadcasting since February and the response has been excellent; a one year contract has been signed; it is sponsored by the Russian Orthodox Mutual Aid Society of Wilkes-Barre, Pa.

As the Great Fast is fast approaching, we bring to mind the request made of us by some elderly Orthodox who displaced from Latvia to Germany. At the beginning of the Fast they would ask for us to pray that they could correctly keep the fast so that they would live to observe the Holy Resurrection. We ask that you pray this for us that in the keeping of the fast we can reach Pascha and rejoice in it as the Psalmist said: "This is the day the Lord has made, let us rejoice and be glad in it."

Father and Matushka Stroyen

INTERNATIONAL ORTHODOX CHRISTIAN CHARITIES

As a result of this spirit of cooperation and mutual support, an international humanitarian organization of Orthodox Christians in the United States and Canada, known as International Orthodox Christian Charities (IOCC), has recently been established by SCOBA. This organization conducts relief operations in a number of areas around the world in conjunction with other relief agencies. In less than a year, it has mounted an aggressive fund-raising campaign among parishes of every Orthodox jurisdiction to contribute to its charitable work. With the full support of corporate executives, church leaders, large companies, and the United States government, it has thus far directed its relief efforts to those in need in the former Yugoslavia, Russia, Armenia, Lebanon, Egypt, Romania, and Albania.

It is heartening to see persons of both similar and diverse backgrounds come together in times of crisis to extend a helping hand to the less fortunate. Perhaps it is in times such as these that the good in humanity prevails, causing persons to band together in outreach to their fellow human beings. Whatever the case may be, it is then that one senses the bond of unity at work among us. Nevertheless, in order for this bond to be strong and lasting, there needs to be nurturing activities alive elsewhere as well.

Dr. L. Patsavos

SAINTS' CALENDAR

On March 1/14 we commemorate St. Eudoxia (Evdokia), who was born in Heliopolis, which is presently known as Balbek. She was very beautiful but not very moral. She lived a very sinful life, which enabled her to acquire immense wealth. Very soon, however, her conscience began to bother her and she was converted to Christ through the preaching of an honorable monk. Although Christians were being persecuted during this time, once she had made up her mind to "take up the cross" and follow Jesus, she distributed all her belongings to the poor and entered a women's monastery. We may well ask: "Why didn't she take her wealth with her and distribute it bit by bit" or "Why did she give all to the poor and enter the monestary penniless, why didn't she help the monastery?" The answers to these questions are answered in Matthew 19:12 and Mark 10:21 where Jesus tells a rich, young man: "...go your way, sell whatever you have and give to the poor, and you will have treasure in heaven, and come, take up the cross, and follow Me."

St. Evdokia put her complete old life behind her when she entered the monastery. She took upon herself strict disciplines (podvigs) and some years later was elected to head the monastery. She spent 56 years in monastic life.

As she lived during the time of persecution of Christians, during the reign of Trojan, she was not exempt from harassment. She was martyred and killed with a sword in the year 154 A.D.

MISSION FUND

Mission parishes will not grow if they do not have any literature displayed in the entrance area of the church or in a building used for services, individuals searching for the right religion will have difficulty finding it if Orthodox literature is not available in public reading rooms like libraries, etc. Helping meet these needs are: Matushka Charlotte Staviski, M. Obmascik, Michael Bondarchuk, Ethel Watlock, Katherine Mansur of **Orthodox America**, Stephen Karas in memory of his wife Mildred, Mr. and Mrs. Edward Reta, Olga Krasofsky, Sarah Jubinski, Walter Kulakovich, John A. Chura, Helen M. Harvey, Mary Schwartz, and Larissa Kondratick in memory of her parents Archpriest Theodore and Matushka Mary Kondratick.

•Kitchen Corner

Continued from Page 66

3. Add milk or yogurt instead of sour cream.

4. Some people use 2 to 4 Tbls. of shortening and flour making a thicker gravy.

5. Also traditional are dumplings made with yeast. We ate these in Europe and I have the recipe. If you would like this, please send a stamped, self-addressed envelope to me and request the recipe for Sisky or Knedliky.



I talked to a young mother recently who said that if she wants to serve ethnic she only has recipes for very bland food like halushke and perogi. Was there something she could make that had more flavor that her pizza-eating children would enjoy? There are such ethnic recipes which are enjoyed by children as well as their elders. Try the Tomato Soup with Dumplings, which is Pomidornaya Polyvkae Halushki. Good, fast and nourishing.

Tomato Soup with Dumplings

SOUP

1 pt. tomato juice
1 Tbls. butter or oleo
2 Tbls. flour
4 cups water
salt and pepper to taste
2 Tbls. sour cream

DUMPLINGS

1 egg
1 cup flour
salt
½ cup water

Melt shortening in a large heavy pan. Add 1 Tbls. flour and brown slowly over medium heat, stirring constantly. Add water and tomato juice. Stir in. Bring to boiling point, stir and simmer for 20 minutes. Add salt and pepper to taste. Mix the sour cream with the remaining 1 Tbls. flour. Add a bit of soup to sour cream. Then add mixture to the soup and boil at low heat for about 5 minutes. Add dumplings to serving bowls and cover with soup.

For the dumplings: Combine beaten egg, salt and flour and blend well. Add up to ½ cup cold water to make a consistency, which will enable you to drop off a teaspoon into boiling salted water. Test one dumpling and add more flour if it fell apart. After all dumplings are dropped into water, boil 10 minutes, stirring occasionally.

Variations:

1. Fry a finely chopped onion and add with juice.
2. Add a bit of sugar if too sour.

Continued on Page 65, Col. 3



MARCH 1994

1	Mark 14:10-42
2	14:43-15:1
3	15:1-15
4	15:22-25, 33-4:1
5	Luke 21:8-9, 25, 27, 33, 36
6	**Matt 25:31-46 - Sunday**
7	Luke 19:29-40, 22:7-39
8	22:39-42, 45-23:1
9	Joel 3:12-21
10	Luke 23:2-34, 44-56
11	Zach 8:19-23
12	Matt 6:1-13
13	**6:14-21 - Sunday**
14	Proverbs 1:1-20 - Lent Begins
15	1:20-33
16	2:1-22
17	3:1-8
18	3:19-34
19	Mark 2:23-3:5
20	**John 1:43-51 - Sunday**
21	Proverbs 3:34-4:22
22	5:1-15
23	5:16-25
24	6:3-20
25	6:20-7:1
26	Mark 1:35-44
27	**Matt 2:1-12 - Sunday**
28	Proverbs 8:1-21
29	8:32-9:11
30	9:12-18
31	10:1-22

BIBLE STUDY

Although we give only one reading for Cheesefare Sunday, March 13, the two readings should be considered together as they cover the same theme of preparing for the Great Lent. It is not too often in the Lectionary that two readings for the same day complement each other so well.

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In Matthew 6:14-21, the very first verse advises us to forgive others for any hurts or harm they have caused us so that we can clear thoughts out of our minds and get down to the business of positive thinking about our souls.

The next two verses tell us to fast, that fasting is necessary. It doesn't give us a choice for it reads: "When you fast" not "if." The next three verses give us the reasons why our spiritual life is more important than our material life.

We now turn to the second reading Romans 13:11-14:4 which expands on the gospel reading. The first two verses tell us not to delay but take inventory because we cannot cast off the "works of darkness" until we make ourselves aware of them. This will help us shake off the indifference toward spiritual things, which have sneaked into our lives.

The reading ends by instructing us how to act towards others and their keeping of the fast.

Overall, the readings tell us to face the reality of our lives. Instead of denying or excusing or becoming angry or fearful, we should consciously choose to allow the light of God's scrutiny to fall upon us. Verse 14 in Romans tells us how to do this: "Put on the Lord Jesus Christ." We can do this by drawing on His strength, aligning our thoughts with His Word, and yielding our will to Him. This we do by prayer, reading His Word and attending the many special Lenten services in the Orthodox church.

•Lax about Lent

and closer to being an "alter-Christus" (another Christ) for He is ultimately our Model.

The prescriptions of Lent are guidelines. Christians throughout the ages and even now in various places surely observe Great Lent differently. Christians of the early centuries, in agrarian surroundings, the persecuted and harassed, or the Orthodox in industrial societies, affluent, the poor, the sick. Each observes in his way knowing that each Orthodox is expected to observe Lent according to the best of his ability and circumstances but at all times striving for the ideal as set up by the Church. Some may call it a "do-it-yourself" Lent but it definitely should not be a "do-nothing" Lent.